A

SERMON

Preached at

Balderton

March 27. 1646.

Being a day of Humiliation thorow-out the whole Army before

NEWARK.

By ROBERT RAM Miniſter of *Spalding* in *Lincolnſhire*, and Chaplaine to Colonell ROSSITER.

PSAL. 124. 8.

Our help is in the Name of the Lord, who made Heaven and Earth.

April 25 LONDON,

Printed for *John Wright* at the Kings Head in the Old Bayley. 1646.

SERMON

Preached

Balderton

March 7th 1642

BRITISH MUSEUM

NEWARK

TO THE
Right Honourable the Committee of Lords and Commons residing at the Leager before Newarke.

Right Honourable:

I *Will not excuse my selfe or these unpolished Notes by the shortnesse of warning, nor by the monethly Fast the same week, but only by your Honours command, which must be my best plea, both for the Preaching and Publishing of them. Such as they are, I am hum-*

humbly bold to referre both them and my ſelfe alſo to your cenſure, which I am confident will be favourable enough, becauſe I have already taſted of a great deale of undeſerved reſpect from you, which doth mightily ingage me to be

Your Honours moſt humble ſervant,

Robert Ram.

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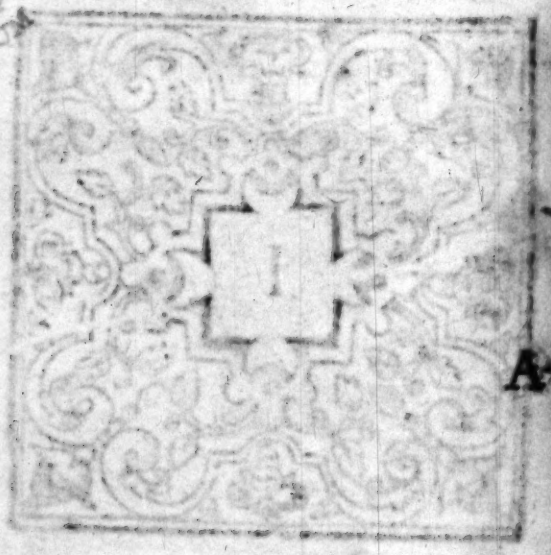

A Sermon preached before the Army at NEWARK.

LUKE 3. 14.

And the Souldiers likewiſe demanded of him, ſaying, And what ſhall we doe? And he ſaid unto them, Doe violence to no man, neither accuſe any falſly, and be content with your wages.

Right Honourable, and welbeloved in the Lord:

I May begin my Sermon as *Chryſoſtome* did one of his at *Antioch*, preaching upon the converſion of *Paul*; who (ſaith he) will diſpaire of any man, though never ſo vild and hopeleſſe, that ſhall heare of *Pauls* Converſion. In this Chapter we have mention of three ſorts of men converted to the grace of God by the Miniſtery of *John Baptiſt*, as unlikely to be wrought upon as any in the world: Firſt, *The common people, verſ.* 10. who uſually are ignorant and rude. Secondly, *The Publicanes*, a moſt wicked

wicked generation, ranck't by our Saviour with Heathen men, and worſt of ſinners; ſo odious amongſt the Jews, that none would match their children into that family which had a Publicane of it. Thirdly, *The Souldiers*, as unhopefull to be brought to goodneſſe as the other; Barbarous *Miles*, the rude Souldier, was wont to be the common word. But ſuch is the unlimited power of the grace of God, and ſuch is the infinite mercy of Heaven, that even theſe ignorant people, theſe heatheniſh Publicanes, theſe barbarous Souldiers are converted to goodneſſe, and received to mercy.

My buſineſſe at this time is with the Souldiers; I wiſh it may be as profitable as 'tis ſeaſonable; Theſe Souldiers, you ſee, are inquiring of *Iohn* what they ſhould doe; *And what ſhall we doe?* is their queſtion. O 'tis a hopefull thing and a comfortable ſigne when men will be aſking Queſtions of this kinde, 'tis an argument that there is ſomething of God in their hearts, when they are unfainedly willing and deſirous to know the minde of God. I hope it is ſo with you, Gentlemen, and fellow Souldiers, that are come together this day; I hope you have the ſame queſtion in your hearts, that theſe Souldiers in the Text had in their mouthes; *What ſhall we doe?*

In the words we may conſider:

Firſt, the perſons that move this queſtion, The Souldiers; *And the Souldiers likewiſe demanded.*

Secondly, the queſtion they propound, which is concerning their owne duty, *What ſhall we doe?*

Thirdly, the *Baptiſts* anſwer, which conſiſts of three Leſſons,

Leſſons, 1 *Doe violence to no man.* 2 *Neither accuſe any falſly.* 3 *Be content with your wages.*

John doth not bid them, Lay downe their Armes and give over that calling, he gives not the leaſt intimation of any unlawfulneſſe in this military profeſſion, but onely hints at the uſuall miſcarriages that martiall men are prone to, and labours to regulate theſe new converted Souldiers, inſtructing them how they ſhould behave themſelves in this calling. I will reduce all that I have to ſay at this time, upon this Tex, into this one point of Doctrine.

Doct. That good Chriſtians may be Souldiers, and all Souldiers ſhould be good Chriſtians. The point hath two parts: Firſt, Good Chriſtians may be Souldiers. Secondly, All Souldiers ſhould be good Chriſtians. I will handle them ſeverally: Firſt, Good Chriſtians may be Souldiers.

1 Becauſe to be a Souldier is a lawfull calling, 'tis a profeſſion that hath ſufficient warrant in the Word of God, being often mentioned, but no where ſpoken againſt or forbidden either in the old or new Teſtament. Chriſt commends the Centurions Faith in the Goſpell, but ſpeaks nothing againſt his calling. The other Centurion mentioned *Acts* 10. 1, 2, hath an Angell and an Apoſtle ſent to him to inſtruct him fully in the way of ſalvation, but not a ſyllable againſt his military profeſſion; which doubtleſſe *Peter* would have done, if his imployment, as a martiall man, were not good and lawfull.

2 Becauſe 'tis a neceſſary calling; States and Common weales can hardly ſubſiſt long without it; there

is great use to be made of the Souldier, for preventing of oppression and violence, for defending of Rights and Liberties, for the preserving and maintenance of Religion, for bringing of offendors to Justice: Saint *Paul* saith, *Rom.* 13. 4. *That the Magistrate bears not the Sword in vain*, but the Civill Sword many times would be vaine and useleſſe without the help of the Military Sword, *Jer.* 48. 10.

3 It is a very honourable calling to be a Souldier, not onely amongſt the Heathen, but even amongſt Chriſtians and the people of God: The Title of a Duke comes from *Dux*, a Captaine, a Knight in Latine is *Miles*; 1 a Souldier, an Eſquire, *Armiger*, one that bears Arms, &c. The Spirit of God makes honourable mention of many that have been famous in this Profeſſion, as of *Davids Worthies*, 2 *Sam.* 23. Of the Governours of *Iſrael*, *My heart is towards the Governours of Iſrael, that offered themſelves willingly amongſt the people; Bleſſe yee the Lord*, *Judg.* 5. 9. And in *Pſalm.* 149. The Prophet ſpeaking of the activeneſſe of Gods people, againſt the Churches Enemies, how they ſhould have a two edged Sword in their hands, to execute vengeance and puniſhments, *To binde Kings in Chaines, and Nobles in Fetters*, ſaith in the cloſe of all, *This honour have all his Saints.*

4 Many men famous for Religion and Piety, have been of this Profeſſion; *Abraham* was a Colonell, he had a Regiment of 318. trained men in his own houſe, and he himſelf that was called the friend of God, and the father of the faithfull, marched in

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the head of them in that Expedition againſt *Amraphel, &c. Gen.* 14. 14,15. *Ioſhua* was a gracious man, and a renowned Warrier: *David* a man after Gods heart, yet a man of Warre: That *Centurian*, whoſe faith Chriſt ſo magnified, *Matth.* 8. 10. was a Captaine over a hundred Souldiers; And ſo was *Cornelius, Act.* 10. 1,2. yet highly commended for devotion and godlineſſe. The Apoſtle ſpeaks of ſome of whom the World was not worthy, *Hebr.* 11. 38. and before 34. *That they were valiant in fight, and turned to flight the Armies of the Aliens.* So then there is preſident enough to warrant that godly men may be Souldiers.

5 God himſelfe diſdaines not to be counted a Souldier: *The Lord is a man of Warre, Exod.* 15. 3. And JEHOVAH TZEBAOTH, *The Lord of Hoſts*, is one of the moſt frequent attributes that God is ſet out by in the Scripture, which is as much as to ſay, *As the Lord of Armies*, and implyes, that he commands in chiefe, and gives orders to all creatures both in Heaven and Earth.

6 The Holy Ghoſt gives Rules and Directions, almoſt in every point of Warre, as about preparations, *Making Warre with good advice, Prov.* 20, 18. for Marches, for Quarterings, concerning ſtratagems, ſummoning of Townes, ordering of Camps, &c. Beſides there be many metaphors, and many compariſons, both in the Old and New Teſtament taken from Souldiers, and that Profeſſion, as *Epheſ.* 6. *&c.* Which doubtleſſe the wiſdome of God would not have permitted, if good Chriſtians might not be Souldiers

7 None are ſo fit to be Souldiers as good Chriſtians and godly men, eſpecially in Gods Battels: This will appeare in theſe foure particulars:

1 They, of all men, will be moſt couragious and valiant; *The righteous is bold as a Lyon, Prov.* 28. 1. The word *Geber, Pſal.* 37. 23. tranſlated *a good man*, ſignifies alſo *a ſtrong man*, importing, that a good man and a ſtrong man is all one; as if none could be truly valiant but good men.

2 They have moſt underſtanding, and will be well adviſed in their buſineſſe; they will be ſure of a good Cauſe, they will not draw their Sword againſt God or his People, (as our Enemies now do:) The War muſt be well warranted that they engage themſelves in; good men will not fight, unleſſe they have written Orders from their Generall, the Lord of Hoſts.

3 They will behave themſelves like Chriſtians and good men, they will obey Orders and Commands; no danger or hardſhip ſhall diſcourage them, they will ſcorne all cowardize and baſeneſſe; godly men will be as religious in the Campe as the Church; the cuſtomary deboyſtneſſe of that profeſſion cannot prevaile upon them; when others are playing, they will be praying; when others blaſpheme, they will bleſſe; *They dare not do any violence or wrong, nor accuſe any man falſly, they will be contented with their Wages, &c.*

4 God will undoubtedly bleſſe and proſper both the councels and actions of a good man; *The ſteps of a good man are ordered by the Lord, and he delighteth*

lighteth in his way, Pſalm. 37. 23. They that honour God, God will honour them: How did God go along with *David* in all his Wars? And how hath the Lord proſpered our New Modell?

I hope I have ſaid enough to cleare this point, *That good Chriſtians may be Souldiers; That godly men may lawfully take up Arms, and fight when a juſt occaſion is offered.*

Object. But it is objected by ſome, *That Chriſt Mat.*5.29. *commands his Diſciples, That they ſhould not reſiſt evill, &c.* from which place they infer, *That it is utterly unlawfull for Chriſtians, in any caſe whatſoever, to be Souldiers.*

Anſw. To this I anſwer, That Chriſt there ſpeaks onely againſt private revenging of our ſelves upon thoſe that do us wrong, not forbidding publike Juſtice to be done upon wrong-doers, nor the uſe of Arms, when neceſſity requires.

Object. *But Chriſt rebuked Peter for drawing his Sword in his Maſters defence: Therefore chriſtians ſhould not fight, no not in the cauſe of Chriſt.*

Anſw. Chriſt came to ſuffer and to die, and therefore forbids *Peter* to make any reſiſtance againſt the Officers.

Object. *But ſome there be that hold Chriſtians ought not to fight for Religion.*

Anſw. To this I anſwer, Firſt by Scripture, ſecondly, by Reaſon; *Deut.* 13. 12, 13, 14, 15. where the expreſſe command of God is, *That if any ſhall withdraw the people to ſerve other Gods, ſuch ſhould be ſmitten with the Sword, and utterly deſtroyed.* Againe,

Ioſh. 22. 11, 12. *All Iſrael gathered themſelves togethes as one man, to go up to Warre againſt the Tribes of Ruben, Gad, &c.* for ſetting up an Altar beyond *Iordan*, contrary to Gods command.

This may be further cleered by theſe Reaſons:

1. Religion is the glory of a Nation. 1 *Sam.* 4. 22. *And ſhe ſaid, The glory is departed from Iſrael, for the Ark of God is taken:* Surely the Wealth, Peace, Honour, Strength and Proſperity of a Nation, are bound up in the truneſſe of its Religion; ſo that there cannot be a better cauſe in the World to fight for, then Religion, *Preſidium & dulce decus noſtrum.*

2 The true Religion would ſoone be rooted out of the World, if it were not defended by the Sword of the Civill Magiſtrate; The Church (according to ordinary means) could not ſubſiſt long, if ſhe were not backed with Armes; ſhe hath many mighty, cruell and crafty Enemies; They have ſaid, *Come let us cut them off from being a Nation, they have conſulted together with one conſent, &c. Pſal.* 33. 4. 12.

3 We may take preſident from famous Churches abroad, that have taken up Arms in defence of their Religion, when Idolatrous Princes have gone about to deprive them of that. The ſtirs in *Germany*, in *Luthers* time, were about Religion: The Proteſtant Churches in *France*, and the *Netherlands*, have recovered, and do ſtill maintaine their Religion by the Sword.

Object. *But what warrant have we to ingage our ſelves in this preſent Warre?*

Anſw. God calls upon all his ſervants and friends

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to help him againſt the mighty; the Lord ſaith now, as *Iehu* did once, *Who is on my ſide? who? who will take my part againſt my Enemies?* and woe be to him that ſits Newter now: You have a fearfull doome againſt newtrality, *Iudg.*5.23. *Rev* 3.16. *And wrath is upon them from the Lord that do help Gods Enemies againſt him*, 2 *Chron.*19.2.

2 Nature cals upon us, and bids us defend our ſelves from theeves and cut-throats: We are but upon the defenſive part, men are riſen up againſt us, and would ſwallow us up, and ſhall we make no reſiſtance? May Beaſts, Birds, and Wormes, by their proviſion and inſtinct of nature, defend themſelves from injury, and ſhall not Chriſtians?

3 The higheſt powers under God doe call upon us to arme our ſelves at this time, againſt the Enemies of our Church and State. By the higheſt powers I meane the Parliament, which, according to the conſtitution of our Government here in *England*, hath the moſt Soveraigne power over us: The King, we grant, is the higheſt perſon in his Dominions, but the Parliament is the higheſt power, and the command is, *That every ſoul ſhould be ſubject to the Higher Powers*, *Rom.*13.1.2.5. *even for conſcience ſake, and as they would avoid damnation.*

4 Religion, Law, Liberty, and whatever is deere to us, do now call upon us to take up Arms: Theſe are mightily invaded, and unleſſe we ſtand forth manfully, we ſhall be ſpoiled for ever, and *England* will quickly become the moſt ſlaviſh Nation in the World.

5 All

5 All the well-affected of the Land call upon us, that we ſhould ſtand to one another, and quit our ſelves like men, like fellow-Citizens, like Brethren, againſt the Common Enemy; for the diviſions of *Ruben* there were great thoughts of heart, *Iudg.* 5. 15. And may not we ſtand and wonder, that any that pretend any thing towards Religion, ſhould mind their pleaſures, or their profits in ſuch times as theſe; or ſhould lye lazing at home, when ſo many of Gods deere Servants are ingaged abroad. This may both awaken and incourage every one that would be accounted a Member of this Church in *England*; to come forth and joyne with his Brethren, to the uttermoſt of his ability.

6 Our Children and poſterity call upon us, that we would not leave them ſlaves; That we would continue that Goſpell to them, which their Grandfathers conveyed to us, ſigned and ſealed with their deereſt bloud.

Uſe. Now for Application of all this to our ſelves, Go on Gentlemen and fellow Souldiers, let me ſpeak to you as *Ioab* did to his Army, 2 *Sam.* 10. 12. *Be of good courage, and let us play the men for our people, and for the Cities of our God, and the Lord do that which ſeemeth him good.* Truly Brethren, your encouragements are great and many, never had any Army greater, or more then you have; your calling is good and warrantable, as hath been ſhewn, and that may be a comfort to you, whether you live or die.

2 Your Cauſe is good, for it is Gods, you fight the Lords Battels, you are ingaged in a buſineſſe that doth might-

mightily concerne Gods glory and his Churches good.

3 You fight for your King too, to recover him from his, and the Kingdomes Enemies; and even the King himself hath justified our Brethren of *Scotland* in the like action.

4 You have the hearts and prayers of all the good and praying people of the Land; And prayer is a mighty thing. The last Queene of *Scotland* protested to her friends, That she was more afraid of Master *Knoxes* prayers, then of an Army of ten thousand men.

5 Your Enemies are Gods Enemies; Then surely you need not feare them; they fight against the Lord, and his Christ; against the people of God, and that Reformation which would advance the glory of God: It is impossible then that they should prosper or prevaile against you.

6 God hath mightily blest our Armies and Preparations; What multitudes of glorious Victories have we been crowned withall, in the compasse of a few Moneths? the like hath hardly been known in any age of the World.

7 Honour and Successe will undoubtedly attend you; your names will be famous to Posterity; It will be your childrens honour another day, that their fathers were Souldiers in this Cause; that they did help the Church, the Common-Wealth, the Parliament, and were means to prevent their ruine: And for a reward for your paines and labours in this Service, looke for a full recompence, both here and

hereafter; And make no more question of being victorious over all your Enemies, in Gods time, then of Gods Power and Truth, for if God be able, and his Word true, your Enemies are undone men, *Zeph.3.19. And no weapon that is formed against his people, shall prosper. Isa.54.17. Our help standeth in the name of the Lord, he hath been with us, and he will be with us; and if God be with us, who can be against us?*

Doe violence to no man, &c.

The Baptist knew that men of this Profession were prone to these evils; and indeed wofull experience tels us, even in our times, that these are the too usuall practises of Souldiers, which *Iohn* labours to rectifie and reforme in them. So then this is the second part of the Doctrine, or the next lesson, that I desire every Souldier here to take forth; namely,

Doct. *That Souldiers should be good Christians. As godly men may be Souldiers, so Souldiers should be godly men.* This I shall indeavour to prove by these six Arguments:

1. The Lord of Hosts is our *generalissimo*, and *he is a God of purer eys, then to behold iniquity*; He requires that all that come neare him, or belong unto him, should be holy as he is holy; Read for this purpose, *Deut.23.9. When the Host goeth forth against thine Enemies, then keep thee from every wicked thing.* Whatever they were or did before, they should be sure then to forbear all wickednesse, that so the Lord might go forth with them and bleese them. And in

the 14. Verse of that Chapter, *Moses* gives some reasons why Camps and Armies should be holy. 1. The Lord thy God walketh in the midst of thy Campe, he can soon see what is amisse then in our Quarters: If there be any good exercises, as praying, reading, conferring, or the like; Or else if there be Drunkennesse, whoring, gaming, swearing, mutining; the Lord cannot but take notice of it. 2. He insinuates, That if good Order be kept in the Campe, then will the Lord both deliver such godly Souldiers from their Enemies, and give up their Enemies before them. But 3. If our Camps be unholy, there will not the Lord stay, he will quickly be gone if our wickednesse be there.

2 No calling allows men to be deboyst or wicked; indeed every Profession hath its peculiar corruption, but we finde not any dispensation for such corruptions; It will not excuse a Souldier another day to plead That it is usuall amongst Souldiers to be drunk, to sweare, to plunder, &c. Certainly Almighty God will not be so answered; you must not thinke to carry it so; men may be as holy and religious in this Vocation, as in any other Calling amongst men; and there have been as good and holy men of this Profession, as of any other in the World: You must not live by customs, or example, you must live according to your rule; and the rule of a Souldier is to feare God, and to abstaine from sin and wickednesse: The grace of God that brings salvation, teacheth all men (Souldiers as well as others) to deny all ungodlinesse and worldly lusts, and to live soberly, righteously

ously and godly in this present World, *Titus* 2. *v.* 11, 12.

3 Souldiers of all men are in continuall danger of death, they have *vitam in manibus, mortem in oculis*, their lives in their hands, and death in their eye: It is therefore most fitting and needfull, that they should be continually prepared for death. O Sirs, did you but consider what a sad thing it is to die without pardon of sins, without faith, without Christ, and how casuall your lives are at all times, but specially when you go upon any service, you would be more carefull to keep your selves from wickednesse, you would be more diligent to make your peace with God, you would not sqander away your time so prodigally as many of you do, you would not dare to be such as many of you are.

4 No men stand more in need of Gods presence and assistance, then Souldiers. It is through God that men do valiantly; alas, what are Armies and Preparations, without the Lords blessing? let men be never so skilfull, never so couragious, never so well furnished withall the Instruments of War, yet all is nothing, except the LORD JEHOVAH blesse them: *Now God will not help evill doers, Iob.* 8. 20. How can a loose, lewd, profane Souldier, expect that the Almighty should cover his head in the day of Battell? That he should put by the bullets, or blunt the Enemies Sword? Can such godlesse wretches, as provoke God daily by their abominations, hope that he should be any waies helpfull to them? The Lord may make use of such men, to serve his providence

dence, as he doth of Divels, but never ſhall they obtaine any ſpeciall favour from his hand.

5 Souldiers are Inſtruments of Juſtice, a kinde of Magiſtrates, the Sword is put into their hands to bring thoſe to juſtice and condign puniſhment, which the civill Magiſtrate could not reach: Now for the Divell to rebuke ſin is not proper; for men that are guilty themſelves of violence and wickedneſſe, to be imployed in the puniſhing and reforming of the ſame faults in others, is not like to be well. If I ſhould ſay to every Souldier here, that he is a Juſtice of Peace, you would think it a ſtrange ſpeech, but truly, upon the matter, it is ſo, your buſineſſe is to do what the Juſtice would not, or could not do; you are better men then you took your ſelves to be: O that the conſideration of that which you are imployed about, might make you better men indeed.

6 My ſixth and laſt Argument, to prove that Souldiers ſhould be godly men, is becauſe elſe little good can be expected from them. Truly Gentlemen, it is an ill Omen, when Armies are made up of profane perſons; had I not better hopes of this, yea, did I not know, that there are ſome amongſt us, both Commanders and others, that do truly feare God, I ſhould withdraw my ſelf from this Service, as deſpairing of any good ſucceſſe againſt this place; we have been twice already foiled here, and have been made to turne our backs upon our Enemies, God grant our wickedneſſe (which truly is great enough) cauſe not the Lord to blaſt our Deſigne the third time; let me tell you, that the ſinfulneſſe of our Souldiers may

cauſe us to feare the worſt. Firſt, Becauſe wicked Souldiers cannot be valiant, wicked men may be foolhardy, but never truly valiant; and what can be expected from a company of cowards, whoſe guilty conſciences will make them feare that every Bullet will be their Mittimus to Hell? Secondly, Godleſſe men are not likely Inſtruments for God to worke by, or to make uſe of in glorious atchievements, he will not honour them that diſhonour him; they know not therefore what they do, that ſend forth the ſcum and baſeſt of their Countries into this Service. Thirdly, The wickedneſſe of Souldiers, and the ſins of a Camp, will provoke the Lord to forſake them and it. If God forſooke *Iſrael*, and ſuffered his people to be baffled and beaten by a ſmall Party of their Enemies, for the ſin of one *Achan. Ioſh.* 7. What may we feare, when we have many plundering *Achans*, multitudes of blaſphemers, numbers of beaſtly Drunkards in our Armies? It is enough to make God forſake our Tenths, and not go out with our Armies.

Uſe 1. This in the firſt place ſerves to reprove thoſe (as well Commanders as Common Souldiers) that do not conform themſelves to the rule of this Doctrine; it is very ſad and lamentable, that men, Chriſtians, fighting and dying men, Souldiers ingaged in this Cauſe, the beſt and nobleſt that ever men were imployed in, and having the great JEHOVAH for their Generall, ſhould carry themſelves no better then many do: Are horrid Oaths, ſwiniſh Drunkenneſſe, ſhamefull filthineſſe, and violent oppreſſions, with many other groſſe impieties, ſuitable to ſuch a

Cauſe

Cauſe as ours is, and ſuch Souldiers as we profeſſe our ſelves to be? Brethren let me commend unto you theſe ſix conſiderations:

1 That it were too much for Turks and Pagans to be guilty of ſuch abominations as are daily committed amongſt us, that are called Chriſtians, and have undertaken to fight for Reformation.

2 We condemne our Enemies the Cavaleers, for their blaſpheming and outrages, when indeed we juſtifie them, by committing the ſame things, or rather ſurpaſſing many of them in acts of wickedneſſe.

3 Conſider that we fight for Religion and Reformation; who will beleeve that we can be reall and zealous for either, when we expreſſe no more Religion in our lives, and our ſelves hate to be reformed.

4 Remember this, That God will not hold a Souldier guiltleſſe that taketh his name in vaine, or that provokes him in any other kinde, more then another man.

5 Think upon this; That we cannot hope for Gods bleſſing, either upon our counſels or actions, if we walke ſo contrary to him; he hath proteſted that he will walke contrary to them that walk contrary to him.

6 Laſtly conſider; That ſuch ungodly Souldiers will increaſe our miſery, rather then help us in them, for certainly they do but more and more inflame the wrath of Heaven againſt us, and provoke him to enfatuate our Counſels, and blaſt our Deſignes.

Object. *It is common with men of our profeſſion to*

be.

be more licentious then others, and of all men we may be allowed to take our liberty, and not be tyed so strictly to the rules of Religion, least our spirits be snib'd and our hearts grow soft and cowardly.

Answ. 1. The more pitty, that licentiousnesse should be so common amongst Souldiers; I am sure it should not be so: A Campe should be a Schoole of vertue, wherein men should learne and practise fortitude, chastity, sobriety, holinesse, &c.

2 Sin is so farre from breeding of good blood, and making men valiant, that nothing doth more uncourage men; a good courage ever springs from a good conscience.

Use 2. Next let me commend a word of Exhortation, 1 To you that are Commanders. 2 To you that are Common Souldiers.

1 *To Commanders.*

1 Be you men fearing God your selves; piety is as fitting and necessary for you, as for any under your command; you will never governe well, nor fight well, nor live well, nor die well, if you do not truly feare God.

2 Make choise, so neer as you can, of honest and godly men to be your Souldiers; one such is worth a hundred that have nothing of God in them, let such be entertained, let such be countenanced.

3 Use your Power and Authority to restraine wickednesse; you may do much this way, and God looks for much from you; punish swearers and drunkards

kards and prophaners of Sabbaths, leaſt their ſinnes be put upon your ſcores.

4 Walk you ſo before your Souldiers, in ſoberneſſe, chaſtity and holineſſe, that your examples may be a law to them; And let them not have occaſion to ſay, My Captaine, or my Colonell, will ſweare, will be drunke, &c. and why may not I do ſo to?

2 *To Common Souldiers.*

My exhortation to you ſhall be this in the Text, the very ſame that *John Baptiſt* gave to his Souldiers; me thinks I heare you asking of me, as they did of him, *What ſhall we do?* I ſay as he did, *Do violence to no man.*

That is, uſe no cruelty, nor injuſtice, do not oppreſſe any man, nor put men in feare, as the Marginall note hath it. That you may be perſwaded to this, conſider;

1 *That Almighty God hates violence, Pſal.* 11.5.

2 *That grace abhors all ſuch actions.*

3 *That all injuries ſhall be avenged, Proverb.* 28.17. *Coloſ.* 3. 11.

Neither accuſe any man falſly.

Take heed of making offenders of innocent men, raiſe no ſlanders upon your ſuperiours, wrong not your fellow Souldiers by falſe reports: Now againſt this evill conſider;

1 That a mans good name is very precious.

2 That 'tis extreme injuſtice to accuſe any man falſly, *Prov.* 25. 18.

3 That though a Souldier may outface a poore man, yet can he not outface God.

And be content with your wages.

This prohibits mutining, plundring, detayning of Pay by Officers, any kinde of fraud, improvidence, and profuſeneſſe, &c. Now to perſwade this, conſider,

1 'Tis a brave thing to be contented.

2 That a Souldier ſhould be content with a little; Food and Rament is enough.

3 That a good Souldier hath the Publique Faith of Heaven for better Pay then State Wages.

And now for a cloſe of all, give me leave to adde but one thing more, which I ſhould have been larger in, had not the time prevented me; It is concerning the buſineſſe of this day: You know it was deſired and appointed by the Honourable Committee, and our worthy Commanders, that this day ſhould be ſet apart for the whole Army to ſeeke God in a ſolemn way of Humiliation, for his bleſſing upon our deſigns againſt this place; Bleſſed be the Lord that put it into their hearts; and bleſſed be our God that vouchſafes us this liberty and encouragement: O 'tis a hopefull buſineſſe that begins with God. And now that we may ingage the Lord of Hoſts to take our parts, and to proſper our work in hand, let me tell you, that there are three things chiefly required of us all, for the crowning of our deſires, and for the

obtain-

obtaining of the help of Heaven againſt our Enemies.

Firſt, That we ſhould ſearch out and bewaile, even with godly ſorrow, and bitterneſſe of ſoul, the evils of our own hearts and waies, and labour what we can to be afflicted in our ſpirits for our provocations.

Secondly, To take up a reſolution, and to enter into a Covenant with Almighty God, of more conſcionable walking before him; this is a main part of ſuch a daies duty, and the Lord expects this from every one of us; God grant we may do it.

Thirdly, We muſt poure out our ſouls to God in fervent and faithfull prayer; This is our beſt weapon, both for defence and offence; *Moſes* prayer, *Exod.*17.11. prevailed more againſt *Amalek*, then *Joſua's* Sword; and truly prayer ought to be added to all other preparations; ſo that as this is our buſineſſe to day, ſo ſhould we make our moſt earneſt requeſts to the Lord, that he would bleſſe our Army, our Counſels, our Preparations, and our undertakings: I beſeech you then let every one of us put theſe things in practice; which if we do, I dare promiſe that *Newark* will ſoone be ours, and we ſhall ſuddenly ſee our deſires upon all our Enemies: The Lord of Hoſts will encamp with us, fight for us, cover our heads in the day of Battell, and make us both valiant and victorious. Conſider what I ſay, and the Lord give you underſtanding in all things.

FINIS.